



النِّسَاء AnNisa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
<p>1. O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.</p>	<p>1. O men! Fear your Lord who created you from a single being and out of it created its mate; and out of the two spread many men and women. Fear Allah in whose name you plead for rights, and heed the ties of kinship. Surely, Allah is ever watchful over you.</p>	<p>1. O mankind! Reverence your Guardian Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence God, through whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for God ever watches over you.</p>	<p>1. O mankind! Be careful of your duty to your Lord who created you from a single soul and from it created its mate and from them twain has spread abroad a multitude of men and women. Be careful of your duty toward Allah in whom you claim (your rights) of one another, and toward the wombs (that bore you). Lo! Allah has been a watcher over you.</p>	<p>يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾</p>
<p>2. And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.</p>	<p>2. Give orphans their property, and do not exchange the bad for the good, and do not eat up their property by mixing it with your own. This surely is a mighty sin.</p>	<p>2. To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin.</p>	<p>2. Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! That would be a great sin.</p>	<p>وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْضَّرِيبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾</p>
<p>3. And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline</p>	<p>3. If you fear that you might not treat the orphans justly, then marry the women that seem good to you: two, or three, or four. If you fear that you will not be able to treat them justly, then marry (only) one, or marry from among those whom your right hands possess. This will make it more likely that you</p>	<p>3. If you fear that you shall not be able to deal justly with the orphans. Marry women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from</p>	<p>3. And if you fear that you will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if you fear that you cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that you will not do injustice.</p>	<p>وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّا مَثَىٰ وَتَلْتَّ وَرَبِعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا</p>

[to injustice].

will avoid injustice.

doing injustice.



4. And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.

4. Give women their bridal-due in good cheer (considering it a duty); but if they willingly remit any part of it, consume it with good pleasure.

4. And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer.

4. And give unto the women (whom you marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then you are welcome to absorb it (in your wealth).

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً
فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ
نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا



5. And do not give the weak minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.

5. Do not entrust your properties which Allah has made a means of support for you to the weak of understanding, but maintain and clothe them out of it, and say to them a kind word of admonition.

5. To those weak of understanding make not over your property, which God has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.

5. Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah has given you to maintain; but feed and clothe them from it, and speak kindly unto them.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ
الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا
وَأَمْرُهُمْ فِيهَا وَاكْسُوهُمْ
وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا



6. And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgment, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant.

6. Test the orphans until they reach the age of marriage, and then if you find them mature of mind, hand over to them their property, and do not eat it up by either spending extravagantly or in haste, fearing that they would grow up (and claim it). If the guardian of the orphan is rich, let him abstain entirely (from his ward's property); and if he is poor, let him partake of it in a fair measure. When you hand over their property to them let there be witnesses on their behalf. Allah is sufficient to take account (of your deeds).

6. Make trial of orphans until they reach the age of marriage; if then you find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When you release their property to them, take witnesses in their presence. But all sufficient is God in taking account.

6. Prove orphans till they reach the marriageable age; then, if you find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up. Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when you deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah suffices as a Reckoner.

وَابْتَلُوا الْيَتَامَى حَتَّىٰ إِذَا بَلَغُوا
النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ
رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ
وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ
يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا
فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ
إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا
عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا



7. For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.

7. Just as there is a share for men in what their parents and kinsfolk leave behind, so there is a share for women in what their parents and kinsfolk leave behind - be it little or much - a share ordained (by Allah).

7. From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, a determinate share.

7. Unto the men (of a family) belongs a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ
الْوَالدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ
نَصِيبٌ مِّمَّا تَرَكَ الْوَالدَانِ
وَالْأَقْرَبُونَ بِمَا قَلَّ مِنْهُ أَوْ كَثُرَ



نَصِيبًا مَّفْرُوضًا

8. And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness.

8. If other near of kin orphans and needy are present at the time of division of inheritance, give them something of it and speak to them kindly.

8. But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice.

8. And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَمْرُهُمْ مِنَهَا وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾

9. And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.

9. And let them fear, those who, if they would themselves leave behind helpless offspring, they would surely have been fearful on their account. Let them, then, fear Allah, and make the right statement.

9. Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear God, and speak words of appropriate (comfort).

9. And let those fear (in their behavior toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

10. Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.

10. Behold, those who wrongfully devour the properties of orphans only fill their bellies with fire. Soon they will burn in the Blazing Flame.

10. Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!

10. Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِيَّامًا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

11. Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children – you know not which of

11. Allah thus commands you concerning your children: the share of the male is like that of two females. If (the heirs of the deceased are) more than two daughters, they shall have two-thirds of the inheritance; and if there is only one daughter, then she shall have half the inheritance. If the deceased has any offspring, each of his parents shall have a sixth of the inheritance; and if the deceased has no child and his parents alone inherit him, then one-third shall go to his mother; and if the deceased has brothers and sisters, then one-sixth shall go to his mother. All these shares are to be

11. God (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children. if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (The distribution in all cases) after the payment of legacies and debts. You know not whether your parents or your

11. Allah charges you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to each of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertains the third; and if he have brethren, then to his mother appertains the sixth, after any legacy he may have bequeathed, or debt (has been paid). Your parents and your children: You know

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِي كَرِهْتُمْ خِصْمًا مِّمَّا تَرَكَتُمْ إِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَتُمْ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَتُمْ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّتِ يُوَصِّي بِهَا أَوْلَادِيكُمْ وَأَبْنَاؤُكُمْ

them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.

given after payment of the bequest he might have made or any debts outstanding against him. You do not know which of them, your parents or your children, are more beneficial to you. But these portions have been determined by Allah, Indeed, Allah is ever Knowing, Wise.

children are nearest to you in benefit. These are settled portions ordained by God; and God is All Knowing, All Wise.

not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.

لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ
نَفْعًا فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ
كَانَ عَلِيمًا حَكِيمًا

12. And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing.

12. And to you belongs half of whatever has been left behind by your wives if they die childless; but if they have any children then to you belongs a fourth of what they have left behind, after payment of the bequest they might have made or any debts outstanding against them. And to them belongs a fourth of what you leave behind, if you die childless; and if you have any child then to them belongs one-eighth of what you have left behind, after the payment of the bequest you might have made or any debts outstanding against you. And if the man or woman has no heir in the direct line, but has a brother or sister, then each of these shall inherit one-sixth; but if they are more than two, then they shall inherit one-third of the inheritance, after the payment of the bequest that might have been made or any debts outstanding against the deceased, providing that the bequest causes no injury. This is a commandment from Allah; Allah is All-Knowing, All-Forbearing.

12. In what your wives leave, your share is a half, if they leave no child; but if they leave a child, you get a fourth; after payment of legacies and debts. In what you leave, their share is a fourth, if you leave no child; but if you leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by God; and God is All Knowing, Most Forbearing.

12. And unto you belongs a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, has been paid). And unto them belongs the fourth of that which you leave if you have no child, but if you have a child then the eighth of that which you leave, after any legacy you may have bequeathed, or debt (you may have contracted, has been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) has been paid, not injuring (the heirs by willing away more than a third of the heritage). Thus is it ordained by Allah; and Allah is All Knowing, Most Forbearing.

وَلَكُمْ نِصْفُ مَا تَرَكَتْ
أَزْوَاجُكُمْ إِن لَّمْ يَكُنْ لَهُنَّ
وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ
الرُّبْعُ مِمَّا تَرَكَتْنَ مِنْ بَعْدِ وَصِيَّتِ
يُوصِينَ بِهَا أَوْ دَيْنٍ وَهُنَّ الرُّبْعُ
مِمَّا تَرَكَتُمْ إِن لَّمْ يَكُنْ لَكُمْ
وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
الثُّمْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ
وَصِيَّتِ تَوْصُونَ بِهَا أَوْ دَيْنٍ وَإِن
كَانَ رَجُلٌ يُوْرَتْ كَلَّةٌ أَوْ
امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ
وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن
كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ
شُرَكَاءُ فِي الثُّلْثِ مِنْ بَعْدِ
وَصِيَّتِ يُوْصَى بِهَا أَوْ دَيْنٍ غَيْرِ
مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ
عَلِيمٌ حَلِيمٌ

13. These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.

13. These are the bounds set by Allah. Allah will make the man who obeys Allah and His Messenger enter the Gardens beneath which rivers flow. He will abide there forever. That is the mighty triumph.

13. Those are limits set by God: those who obey God and His Apostle will be admitted to Gardens with rivers flowing beneath, to abide therein (forever) and that will be the supreme achievement.

13. These are the limits (imposed by) Allah. Whoso obeys Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell forever. That will be the great success.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَلِكَ الْفَوْزُ الْعَظِيمُ

14. And whoever disobeys Allah and His Messenger and transgresses His limits – He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

14. And he who disobeys Allah and His Messenger and transgresses the bounds set by Him, He shall cause him to enter the Fire. There he will abide. For him is a humiliating chastisement.

14. But those who disobey God and His Apostle and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.

14. And whoso disobeys Allah and His messenger and transgresses His limits, He will make him enter Fire, where he will dwell forever; his will be a shameful doom.

وَمَنْ يُعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ
حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا
فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

15. Those who commit unlawful sexual intercourse of your women – bring against them four [witnesses] from among you. And if they testify, confine the guilty women to houses until death takes them or Allah ordains for them [another] way.

15. As for those of your women, who are guilty of immoral conduct, call upon four from amongst you to bear witness against them. And if four men do bear witness, confine those women to their houses until either death takes them away or Allah opens some way for them.

15. If any of your women are guilty of lewdness, Take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or God ordain for them some (other) way.

15. As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).

وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ
نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ
أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا
فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى
يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ
لَهُنَّ سَبِيلًا

16. And the two who commit it among you, dishonor them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of repentance and Merciful.

16. Punish both of those among you who are guilty of this sin, then if they repent and mend their ways, leave them alone. For Allah is always ready to accept repentance. He is All Compassionate.

16. If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for God is Oft-returning, Most Merciful.

16. And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is ever relenting, Merciful.

وَالَّذِينَ يَأْتِيَنَّهَا مِنْكُمْ فَادُّوهُمَا
فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا
عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا
رَاحِمًا

17. The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.

17. (And remember that) Allah's acceptance of repentance is only for those, who commit evil out of ignorance and then soon repent. It is towards such persons that Allah turns graciously. Allah is All-Knowing, All Wise.

17. God accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will God turn in mercy: For God is full of knowledge and wisdom.

17. Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relents. Allah is ever Knower, Wise.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ
يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ
يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ
يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا

18. But repentance is not [accepted] of those who [continue to] do evil deeds until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.

18. But of no avail is repentance of those who do evil until death approaches any one of them and then he says: 'Now I repent.' Nor is the repentance of those who die in the state of unbelief of any avail to them. For them We have kept in readiness a painful chastisement.

18. Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous.

18. The forgiveness is not for those who do ill deeds until, when death attends upon one of them, he says: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.

وَلَيْسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ اللَّهَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كَقَوْمٍ كَفَّارٍ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

19. O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

19. Believers! It is not lawful for you to become heirs to women against their will. It is not lawful that you should put constraint upon them that you may take away anything of what you have given them; (you may not put constraint upon them) unless they are guilty of brazenly immoral conduct. Live with your wives in a good manner. If you dislike them in any manner, it may be that you dislike something in which Allah has placed much good for you.

19. O you who believe! You are forbidden to inherit women against their will. Nor should you treat them with harshness, that you may take away part of the dower you have given them, except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If you dislike them, it may be that you dislike a thing, and God brings about through it a great deal of good.

19. O you who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) you should put constraint upon them that you may take away a part of that which you have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if you hate them it may happen that you hate a thing wherein Allah has placed much good.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضَلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

20. But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?

20. And if you decide to dispense with a wife in order to take another, do not take away anything of what you might have given the first one, even if you had given her a heap of gold. Would you take it back by slandering her and committing a manifest wrong?

20. But if you decide to take one wife in place of another, even if you had given the latter a whole treasure for dower, take not the least bit of it back: Would you take it by slander and manifest wrong?

20. And if you wish to exchange one wife for another and you have given unto one of them a sum of money (however great), take nothing from it. Would you take it by the way of calumny and open wrong?

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ أَحَدَهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾

21. And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?

21. How can you take it away after each one has enjoyed the other, and they have taken a firm covenant from you?

21. And how could you take it when you have gone in unto each other, and they have taken from you a solemn covenant?

21. How can you take it (back) after one of you has gone in unto the other, and they have taken a strong pledge from you?

وَكَيفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾

22. And do not marry those [women] whom your fathers married, except what has already

22. Do not marry the women whom your fathers married, although what is past is past. This indeed

22. And marry not women whom your fathers married, except what is past: It was shameful and

22. And marry not those women whom your fathers married, except what has already happened (of

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ

occurred. Indeed, it was an immorality and hateful [to Allah] and was evil as a way.

was a shameful deed, a hateful thing, and an evil way.

odious, an abominable custom indeed.

that nature) in the past. Lo! It was ever lewdness and abomination, and an evil way.

كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

23. Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your milk-mothers, your milk-sisters, the mothers of your wives, and the stepdaughters - who are your foster-children, born of your wives with whom you have consummated the marriage; but if you have not consummated the marriage with them, there will be no blame upon you (if you marry their daughters). It is also forbidden for you to take the wives of the sons who have sprung from your loins and to take two sisters together in marriage, although what is past is past. Surely Allah is All Forgiving, All Compassionate.

23. Forbidden to you are your mothers, your daughters, your sisters, your father's sisters and your mother's sisters, your brother's daughters and your sister's daughters, your milk-mothers, your milk-sisters, the mothers of your wives, and the stepdaughters - who are your foster-children, born of your wives with whom you have consummated the marriage; but if you have not consummated the marriage with them, there will be no blame upon you (if you marry their daughters). It is also forbidden for you to take the wives of the sons who have sprung from your loins and to take two sisters together in marriage, although what is past is past. Surely Allah is All Forgiving, All Compassionate.

23. Prohibited to you (for marriage) are: your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster mothers (who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom you have gone in, no prohibition if you have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for God is Oft Forgiving, Most Merciful;

23. Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom you have gone in - but if you have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that you should have two sisters together, except what has already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعُمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَّائِبُكُمُ الَّتِي فِي حُجُورِكُمْ مِمَّنْ نَسَّابِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ إِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٣﴾

24. And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due

24. And also forbidden to you are all married women (muhsanat) except those women whom your right hands possess (as a result of war). This is Allah's decree and it is binding upon you. But it is lawful for you to seek out all women except these, offering them your wealth and the protection of wedlock rather than using them for the unfettered satisfaction of lust. And in exchange of what you

24. Also (prohibited are) women already married, except those whom your right hands possess: Thus has God ordained (prohibitions) against you: except for these, all others are lawful, provided you seek (them in marriage) with gifts from your property, desiring chastity, not lust, seeing that you derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree

24. And all married women (are forbidden unto you) save those (captive) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that you seek them with your wealth in honest wedlock, not debauchery. And those of whom you seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what you

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَيْتُمْ بِهِ مِنْ

compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.

enjoy by marrying them, pay their bridal due as an obligation. But there is no blame on you if you mutually agree to alter the settlement after it has been made. Surely Allah is All Knowing, All Wise.

mutually (to vary it), there is no blame on you, and God is All Knowing, All Wise.

do by mutual agreement after the duty (has been done). Lo! Allah is ever Knower, Wise.

بَعْدَ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا

25. And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears sin, but to be patient is better for you. And Allah is Forgiving and Merciful.

25. And those of you, who cannot afford to marry free, believing women (muhsanat), then marry such believing women whom your right hands possess. Allah knows all about your faith. All of you belong to one another. Marry them, then, with the leave of their guardians, and give them their bridal-due in a fair manner that they may live in the protection of wedlock rather than be either mere objects of unfettered lust or given to secret love affairs. Then if they become guilty of immoral conduct after they have entered into wedlock, they shall be liable to half the penalty to which free women (muhsanat) are liable. This relaxation is for those of you who fear to fall into sin by remaining unmarried. But if you persevere, it is better for you. Allah is All Forgiving, All Compassionate.

25. If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And God has full knowledge about your faith. You are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that you practice self restraint. And God is Oft Forgiving, Most Merciful.

25. And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knows best (concerning) your faith. You (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honorably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who fears to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا
أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ
فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ فَمِنْ
ط
فَتِيَّتِكُمْ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ
بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ
فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ
وَأَتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ
لُحْصَنَاتٍ غَيْرِ مُسْفِحَاتٍ وَلَا
ط
مَتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصِنَّ
فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ
نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ
ط
الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ
ط
الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا
ط
خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ
رَحِيمٌ

26. Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.

26. Allah wants to make all this clear to you, and to guide you to the ways which the righteous have followed in the past. He will turn graciously towards you. Allah is All Knowing, All Wise.

26. God does wish to make clear to you and to show you the ordinances of those before you; and (He does wish to) turn to you (in mercy): And God is All Knowing, All Wise.

26. Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ
وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ
ط
قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ
عَلِيمٌ حَكِيمٌ

27. Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.

27. And Allah indeed wants to turn graciously towards you; but those who follow their lusts would want you to drift far away from the right way.

27. God does wish to turn to you, but the wish of those who follow their lusts is that you should turn away (from Him), far, far away.

27. And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ
عَلَيْكُمْ وَيُرِيدُ الَّذِينَ
يَتَّبِعُونَ الشَّهْوَاتِ أَنْ
تَمِيلُوا مِيلًا عَظِيمًا

28. And Allah wants to lighten for you [your difficulties]; and mankind was created weak.

28. Allah wants to lighten your burdens, for man was created weak.

28. God does wish to lighten your (difficulties): For man was created weak (in flesh).

28. Allah would make the burden light for you, for man was created weak.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ
عَنْكُمْ وَخَلَقَ الْإِنْسَانَ
ضَعِيفًا

29. O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.

29. Believers! Do not devour one another's possessions wrongfully; rather than that, let there be trading by mutual consent. You shall not kill yourselves. Surely Allah is ever Compassionate to you.

29. O you who believe! Eat not up your property among yourselves in vanities: But let there be amongst you traffic and trade by mutual good will: Nor kill (or destroy) yourselves: for verily God has been to you Most Merciful!

29. O you who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا
أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا
أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ
مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ
إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

30. And whoever does that in aggression and injustice – then We will drive him into a Fire. And that, for Allah, is [always] easy.

30. And whoever does this by way of transgression and injustice, him shall We surely cast into the Fire; that indeed is quite easy for Allah.

30. If any do that in rancor and injustice, soon shall We cast them into the Fire: And easy it is for God.

30. Whoso does that through aggression and injustice, we shall cast him into Fire, and that is ever easy for Allah.

وَمَنْ يَفْعَلْ ذَلِكَ عَدُوًّا
وَظَلَمًا فَسَوْفَ نُصَلِّيهِ نَارًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ
يَسِيرًا

31. If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].

31. But if you avoid the major sins, which you have been forbidden, We shall remit your (trivial) offences, and cause you to enter an honorable abode.

31. If you (but) eschew the most heinous of the things which you are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honor.

31. If you avoid the great (things) which you are forbidden, We will remit from you your evil deeds and make you enter at a noble gate.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا
تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ
سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ
مُدْخَلَ كَرِيمٍ

32. And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing.

32. Do not covet what Allah has conferred more abundantly on some of you than others. Men shall have a share according to what they have earned, and women shall have a share according to what they have earned. Do ask of Allah His bounty. Allah has full knowledge of all things.

32. And in no wise covet those things in which God has bestowed His gifts more freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask God of His bounty. For God has full knowledge of all things.

32. And covet not the thing in which Allah has made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ
بِهِ بَعْضَكُمْ عَلَى بَعْضٍ
لِلرِّجَالِ نَصِيبٌ مِمَّا
كَتَسَبُوا وَلِلنِّسَاءِ
نَصِيبٌ مِمَّا كَسَبْنَ
وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ
إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
عَلِيمًا

33. And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] – give them their share. Indeed Allah is ever, over all things, a Witness.

33. And to everyone We have appointed rightful heirs to what the parents and near of kin might leave behind. As to those with whom you have made a solemn covenant, give them their share. Allah watches over all things.

33. To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly God is witness to all things.

33. And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things.

وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ
الْوَالِدِينَ وَالْأَقْرَبُونَ وَالَّذِينَ
عَقَدْتُمْ أَيْمَانَكُمْ فَأَتَوْهُمْ
نَصِيْبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ
شَيْءٍ شَهِيدًا ﴿١٣﴾

34. Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance – [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.

34. Men are the protectors and maintainers of women because Allah has made one of them excel over the other, and because they spend out of their possessions (to support them). Thus righteous women are obedient and guard the rights of men in their absence under Allah's protection. As for women of whom you fear rebellion, admonish them, and remain apart from them in beds, and beat them. Then if they obey you, do not seek ways to harm them. Allah is Exalted, Great.

34. Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard. As to those women on whose part you fear disloyalty and ill conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): For God is Most High, Great (above you all).

34. Men are in charge of women, because Allah has made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah has guarded. As for those from whom you fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ
بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى
بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ
أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ
حَفِظْنَ لِغَيْبِ بِيَمَاهُنَّ حَفِظَ اللَّهُ
وَالنَّبِيُّ تَخَافُونَ نُشُوزَهُنَّ
فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي
الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِن
أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ
سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا
كَبِيرًا ﴿١٤﴾

35. And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].

35. If you fear a breach between the two, appoint an arbitrator from his people and an arbitrator from her people. If they both wish for peace, God will cause their reconciliation: For God has full knowledge, and is acquainted with all things.

35. If you fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, God will cause their reconciliation: For God has full knowledge, and is acquainted with all things.

35. And if you fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment, Allah will make them of one mind. Lo! Allah is ever Knower, Aware.

وَإِن خِفْتُمْ شِقَاقَ بَيْنِهِمَا
فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهَا
وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا
إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ
اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿١٥﴾

36. Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near

36. Serve Allah and ascribe no partner to Him. Do good to your parents, to near of kin, to orphans, and to the needy, and to the neighbor who is

36. Serve God, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbors who are

36. And serve Allah. Ascribe nothing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ
شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا
وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَ

neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

of kin and to the neighbor who is a stranger, and to the companion by your side, and to the wayfarer, and to those whom your right hands possess. Allah does not love the arrogant and the boastful.

near, neighbors who are strangers, the companion by your side, the wayfarer (you meet), and what your right hands possess: For God loves not the arrogant, the vainglorious.

needy, and unto the neighbor who is of kin (unto you) and the neighbor who is not of kin, and the fellow traveler and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loves not such as are proud and boastful.

الْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا
مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا
يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا



37. Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty – and We have prepared for the disbelievers a humiliating punishment.

37. Who are niggardly and bid others to be niggardly and conceal the bounty which Allah has bestowed upon them. We have kept in readiness a humiliating chastisement for such deniers (of Allah's bounty).

37. (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which God has bestowed on them; for We have prepared, for those who resist Faith, a punishment that steepes them in contempt.

37. Who hoard their wealth and enjoin avarice on others, and hide that which Allah has bestowed upon them of His bounty. For disbelievers We prepare a shameful doom.

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ
النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا
آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُهِينًا



38. And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion – then evil is he as a companion.

38. And those who spend out of their wealth to make a show of it to people when they believe neither in Allah nor in the Last Day. And he who has taken Satan for a companion has indeed taken for himself a very bad companion.

38. Not those who spend of their substance, to be seen of men, but have no faith in God and the Last Day: If any take the evil one for their intimate, what a dreadful intimate he is!

38. And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso takes Satan for a comrade, a bad comrade has he.

وَالَّذِينَ يُتَفَقَّهُونَ أَمْوَالَهُمْ رِيَاءَ
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا
بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ
الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ
قَرِينًا



39. And what [harm would come] upon them if they believed in Allah and the Last Day and spent out of what Allah provided for them? And Allah is ever, about them, Knowing.

39. What harm would have befallen them if they had believed in Allah and the Last Day, and spent on charity what Allah had bestowed upon them as sustenance? For Allah indeed has full knowledge of them.

39. And what burden were it on them if they had faith in God and in the Last Day, and they spent out of what God has given them for sustenance? For God has full knowledge of them.

39. What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah has bestowed upon them, when Allah is ever Aware of them (and all they do).

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا
رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ
عَلِيمًا



40. Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.

40. Indeed Allah wrongs none, not even as much as an atom's weight. Whenever a man does good, He multiplies it two-fold, and bestows out of His grace a mighty reward.

40. God is never unjust in the least degree: If there is any good (done), He doubles it, and gives from His own presence a great reward.

40. Lo! Allah wrongs not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ
وَإِنْ تَكُ حَسَنَةً يُضْعِفْهَا
وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا



41. So how [will it be] when We bring

41. Consider, then, when We shall bring

41. How then if We brought from each

41. But how (will it be with them) when We

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ

from every nation a witness and we bring you, [O Muhammad] against these people as a witness?

forward witnesses from every nation, and will bring you (O Muhammad!) as a witness against these.

people a witness, and We brought you as a witness against these people.

bring of every people a witness, and We bring you (O Muhammad) a witness against these.

بَشِيرٍ وَجُنَّا بِكَ عَلَى هَؤُلَاءِ
شَهِيدًا ﴿٤١﴾

42. That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement.

42. Those who disbelieved and disobeyed the Messenger will wish on that day that the earth were leveled with them. They will not be able to conceal anything from Allah.

42. On that day those who reject Faith and disobey the apostle will wish that the earth were made one with them: But never will they hide a single fact from God!

42. On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا
وَعَصَوْا الرَّسُولَ لَوْ تُسَوَّىٰ
بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ
اللَّهُ حَدِيثًا ﴿٤٢﴾

43. O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.

43. Believers! Do not draw near to the Prayer while you are intoxicated until you know what you are saying nor while you are defiled - save when you are traveling - until you have washed yourselves. If you are either ill or traveling or have satisfied a want of nature or have had contact with women and can find no water, then betake yourselves to pure earth, passing with it lightly over your face and your hands. Surely Allah is All-Relenting, All-Forgiving.

43. O you who believe! Approach not prayers with a mind befogged, until you can understand all that you say, nor in a state of ceremonial impurity (except when traveling on the road), until after washing your whole body. If you are ill, or on a journey, or one of you came from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For God does blot out sins and forgive again and again.

43. O you who believe! Draw not near unto prayer when you are drunken, till you know that which you utter, nor when you are polluted, save when journeying upon the road, till you have bathed. And if you be ill, or on a journey, or one of you comes from the closet, or you have touched women, and you find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا
الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا
عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا
وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ
أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا
مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِوُجُوهِكُمْ
وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ
عَفُورًا ﴿٤٣﴾

44. Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?

44. Have you not seen those to whom a portion of the Book was given? They purchased error for themselves and wish that you too lose the right way?

44. Have you not turned your vision to those who were given a portion of the Book? They traffic in error, and wish that you should lose the right path.

44. See you not those unto whom a portion of the Scripture has been given, how they purchase error, and seek to make you (Muslims) err from the right way.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَاةَ
وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ
﴿٤٤﴾

45. And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper.

45. Allah knows your enemies better and Allah suffices as a protector and Allah suffices as a helper.

45. But God has full knowledge of your enemies: God is enough for a protector, and God is enough for a Helper.

45. Allah knows best (who are) your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَىٰ
بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ
نَصِيرًا ﴿٤٥﴾

46. Among the Jews are those who distort words from their [proper] usages and say, "We hear and disobey" and "Hear but be not heard" and "Raina," twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few.

47. O you who were given the Scripture, believe in what We have sent down [to Muhammad], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the Sabbath-breakers. And ever is the decree of Allah accomplished.

48. Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.

49. Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date

46. Among those who have become Jews there are some who alter the words from their context, and say: 'We have heard and we disobey'. 'Do hear us. May you turn dumb and 'Hearken to us' (ra'ina), with a twist of their tongues and a slander to faith. If they had said: 'We have heard and we obey'. 'Do listen to us, and look at us. It would indeed have been better for them and more upright. But Allah has cursed them because of their disbelief. Scarcely do they believe.

47. O you who have been granted the Book! Do believe in what We have (now) revealed, which confirms the revelation which you already possess. Do this before We alter countenances, turning them backwards, or lay a curse upon them as We cursed the Sabbath-men. Bear in mind that Allah's command is done.

48. Surely Allah does not forgive that a partner be ascribed to Him, although He forgives any other sins for whomever He wills. He who associates anyone with Allah in His divinity has indeed forged a mighty lie and committed an awesome sin.

49. Have you not seen those who boast of their righteousness, even though it is Allah Who grants righteousness to whomsoever He wills? They are not wronged even as

46. Of the Jews there are those who displace words from their (right) places, and say: "We hear and we disobey"; and "Hear what is not heard"; and "Ra'ina"; with a twist of their tongues and a slander to faith. If only they had said: "We hear and we obey"; and "Do hear"; and "Do look at us"; it would have been better for them, and more proper; but God has cursed them for their unbelief; and but few of them will believe.

47. O you People of the Book! Believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them backwards, or curse them as We cursed the Sabbath-breakers, for the decision of God must be carried out.

48. God forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases; to set up partners with God is to devise a sin most heinous indeed.

49. Have you not turned your vision to those who claim sanctity for themselves? Nay but God does sanctify whom He pleases. But never will they fail to receive justice

46. Some of those who are Jews change words from their context and say: "We hear and disobey; hear you as one who hears not" and "listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear you, and look at us" it had been better for them, and more upright. But Allah has cursed them for their disbelief, so they believe not, save a few.

47. O you unto whom the Scripture has been given! Believe in what We have revealed confirming that which you possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.

48. Lo! Allah forgives not that a partner should be ascribed unto Him. He forgives (all) save that to whom He will. Whoso ascribes partners to Allah, he has indeed invented a tremendous sin.

49. Have you not seen those who praise themselves for purity? Nay, Allah purifies whom He will, and they will not be wronged even the hair upon a date-stone.

مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ
الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ
سَمِعْنَا وَعَصَيْنَا وَاسْمَعُ غَيْرِ
مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ
وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا
سَمِعْنَا وَأَطَعْنَا وَاسْمَعُ وَإِنظُرْنَا
لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِن
لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

يَأْتِيهَا الَّذِينَ أُوتُوا الْكِتَابَ
أُمُومًا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا
مَعَكُمْ مِّن قَبْلِ أَنْ نَطْمِسَ
وُجُوهَهَا فنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ
نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ
السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ
وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَسَى
إِثْمًا عَظِيمًا ﴿٤٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ
أَنفُسَهُمْ بِاللَّهِ يُزَكِّي مَنْ
يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

seed].	much as the husk of a date-stone.	in the least little thing.		
50. Look how they invent about Allah untruth, and sufficient is that as a manifest sin.	50. See how they forge lies about Allah! This in itself is a manifest sin.	50. Behold! How they invent a lie against God! But that by itself is a manifest sin.	50. See, how they invent lies about Allah! That of itself is flagrant sin.	أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا
51. Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers as to the way"?	51. Have you not seen those to whom a portion of the Book was given? They believe in baseless superstitions and Taghut (false deities), and say about the unbelievers that they are better guided than those who believe.	51. Have you not turned your vision to those who were given a portion of the Book? They believe in sorcery and evil, and say to the unbelievers that they are better guided in the (right) way than the believers!	51. Have you not seen those unto whom a portion of the Scripture has been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe."	أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا
52. Those are the ones whom Allah has cursed; and he whom Allah curses – never will you find for him a helper.	52. Such are the ones whom Allah has cursed; and he whom Allah curses has none to come to his help.	52. They are (men) whom God has cursed: And those whom God has cursed, you will find, have no one to help.	52. Those are they whom Allah has cursed, and he whom Allah has cursed, you (O Muhammad) will find for him no helper.	أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا
53. Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed.	53. Have they any share in the dominion (of Allah)? Had that been so, they would never have granted people even as much as the speck on a date-stone.	53. Have they a share in dominion or power? Behold, they give not a farthing to their fellow men?	53. Or have they even a share in the sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.	أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا
54. Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.	54. Do they envy others for the bounty that Allah has bestowed upon them? (Let them bear in mind that) We bestowed upon the house of Abraham the Book and Wisdom, and We bestowed upon them a mighty dominion,	54. Or do they envy mankind for what God has given them of his bounty? But We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.	54. Or are they jealous of mankind because of that which Allah of His bounty has bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and We bestowed on them a mighty kingdom.	أَمْ يَحْسَدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا
55. And some among them believed in it, and some among them were averse to it. And sufficient is Hell as a blaze.	55. Whereupon some of them believed, and others turned away. (Those who turn away), Hell suffices for a blaze.	55. Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire.	55. And of them were (some) who believed therein and of them were (some) who turned away from it. Hell is sufficient for (their) burning.	فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا
56. Indeed, those who disbelieve in Our verses – We will	56. Surely We shall cast those who reject Our signs into the	56. Those who reject our Signs, We shall soon cast into the	56. Lo! Those who disbelieve Our revelations, We shall	إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ

drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.

Fire; and as often as their skins are burnt out, We shall give them other skins in exchange that they may fully taste the chastisement. Surely Allah is All Mighty, All Wise.

Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for God is Exalted in Power, Wise.

expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.

نُصَلِّهِمْ نَارًا كُلَّمَا نَضِجَتْ
جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا
غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ
اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

57. But those who believe and do righteous deeds – We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.

57. And those who believe and do good deeds, We shall cause them to enter the gardens beneath which rivers flow. There they shall abide forever. There they shall have spouses purified and there We shall cause them to enter a shelter with plenteous shade.

57. But those who believe and do deeds of righteousness, We shall soon admit to gardens, with rivers flowing beneath, their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.

57. And as for those who believe and do good works, We shall make them enter gardens underneath which rivers flow - to dwell therein forever; there for them are pure companions - and We shall make them enter plenteous shade.

وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ
مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا
ظَلِيلًا ﴿٥٧﴾

58. Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

58. Allah commands you to deliver trusts to those worthy of them; and when you judge between people, to judge with justice. Excellent is the admonition Allah gives you. Allah is All-Hearing, All-Seeing.

58. God does command you to render back your trusts to those to whom they are due; And when you judge between men, that you judge with justice. Verily how excellent is the teaching which He gives you! For God is He who hears and sees all things.

58. Lo! Allah commands you that you restore deposits to their owners, and, if you judge between mankind, that you judge justly. Lo! Excellent is this which Allah admonishes you. Lo! Allah is ever Hearer, Seer.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا
الْأَمْنَ إِلَىٰ أَهْلِهَا وَإِذَا
حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ
تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا
يَعْظُمُ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا
بَصِيرًا ﴿٥٨﴾

59. O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

59. Believers! Obey Allah and obey the Messenger, and those from among you who are invested with authority; and then if you were to dispute among yourselves about anything refer it to Allah and the Messenger if you indeed believe in Allah and the Last Day; that is better and more commendable in the end.

59. O you who believe! Obey God, and obey the Apostle, and those charged with authority among you. If you differ in anything among yourselves, refer it to God and His Apostle, if you do believe in God and the Last Day: That is best, and most suitable for final determination.

59. O you who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if you have a dispute concerning any matter, refer it to Allah and the messenger if you are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ
فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا ﴿٥٩﴾

60. Have you not seen those who claim to have believed in what was revealed to you, [O

60. (O Messenger!) Have you not seen those who claim to believe in the Book which has been

60. Have you not turned your vision to those who declare that they believe in the revelations that

60. Have you not seen those who pretend that they believe in that which is revealed unto you and that

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ
أَنَّهُمْ آمَنُوا بِمَا أَنْزَلَ إِلَيْكَ وَمَا

Muhammad], and what was revealed before you? They wish to refer legislation to taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.

revealed to you and in the Books revealed before you, and yet desire to submit their disputes to the judgment of Taghut whereas they had been asked to reject it. And Satan seeks to make them drift far away from the right way.

have come to you and to those before you? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away from the right.

which was revealed before you, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.

أَنْزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَّخِذُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦﴾

61. And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.

61. When they are told: 'Come to that which Allah has revealed, and come to the Messenger', you will notice the hypocrites turning away from you in aversion.

61. When it is said to them: "Come to what God has revealed, and to the Apostle": You see the Hypocrites avert their faces from you in disgust.

61. And when it is said unto them: Come unto that which Allah has revealed and unto the messenger, you see the hypocrites turn from you with aversion.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُتَنَفِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦﴾

62. So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation."

62. But what happens when some misfortune visits them because of their own misdeeds? Then, they come to you swearing by Allah, saying: 'We wanted nothing but to do good and to bring about conciliation.'

62. How then, when they are seized by misfortune, because of the deeds which their hands have sent forth? Then their come to thee, swearing by God: "We meant no more than good-will and conciliation!"

62. How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto you, swearing by Allah that they were seeking naught but harmony and kindness.

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

63. Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word.

63. As for them, Allah knows what is in their hearts. Leave them alone, admonish them, and say to them penetrating words about themselves.

63. Those men, God knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.

63. Those are they, the secrets of whose hearts Allah knows. So oppose them and admonish them, and address them in plain terms about their souls.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

64. And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.

64. (And tell them that) We never sent a Messenger but that he should be obeyed by the leave of Allah. If whenever they wronged themselves they had come to you praying to Allah for forgiveness, and had the Messenger prayed for their forgiveness, they would indeed have found Allah All Forgiving, All Compassionate.

64. We sent not an apostle, but to be obeyed, in accordance with the will of God. If they had only, when they were unjust to themselves, come unto you and asked God's forgiveness, and the Apostle had asked forgiveness for them, they would have found God indeed Oft Returning, Most Merciful.

64. We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto you and asked forgiveness of Allah, and the messenger had asked forgiveness for them, they would have found Allah Forgiving, Merciful.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

65. But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

65. But no, by your Lord, they cannot become true believers until they seek your arbitration in all matters on which they disagree among themselves, and then find not the least vexation in their hearts over what you have decided, and accept it in willing submission.

65. But no, by your Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction.

65. But nay, by your Lord, they will not believe (in truth) until they make you judge of what is in dispute between them and find within themselves no dislike of that which you decide, and submit with full submission.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى
يُحْكِمُواكَ فِي مَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا
مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا



66. And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].

66. Had We enjoined upon them: 'Slay yourselves', or 'Leave your habitations', very few of them would have done it; yet if they had done as they were admonished, it would have been better for them and would have strengthened them.

66. If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it. But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith).

66. And if We had decreed for them: Lay down your lives or go forth from your dwellings, but few of them would have done it; though if they did what they are exhorted to do, it would be better for them, and more strengthening.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا
أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ
دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ
مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا
يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ

وَأَشَدَّ تَثْبِيتًا

67. And then We would have given them from Us a great reward.

67. Whereupon We would indeed grant them from Us a mighty reward,

67. And We should then have given them from our presence a great reward;

67. And then We should bestow upon them from Our presence an immense reward.

وَإِذَا لَاتَيْنَهُمْ مِنْ لَدُنَّا أَجْرًا
عَظِيمًا



68. And We would have guided them to a straight path.

68. And guide them to a straight way.

68. And We should have shown them the straight way.

68. And should guide them unto a straight path.

وَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا



69. And whoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

69. And he who obeys Allah and the Messenger, they shall be with those whom Allah has favored, the Prophets, those steadfast in truthfulness, the martyrs, and the righteous." How excellent will they be for companions!

69. All who obey God and the apostle are in the company of those on whom is the grace of God, of the prophets (who teach), the sincere (lovers of truth), the witnesses (who testify), and the righteous (who do good): Ah! What a beautiful fellowship!

69. Whoso obeys Allah and the messenger, they are with those unto whom Allah has shown favor, of the prophets and the saints and the martyrs and the righteous. The best of company are they.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ
فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ
عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ
رَفِيقًا



70. That is the bounty from Allah, and sufficient is Allah as Knower.

70. That is a bounty from Allah, and Allah suffices to know the truth.

70. Such is the bounty from God: And sufficient is it that God knows all.

70. That is bounty from Allah, and Allah suffices as Knower.

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى
بِاللَّهِ عَلِيمًا



71. O you who have believed, take your precaution and [either] go forth in companies or go forth all together.

71. Believers! Always be on your guard against encounters. Then either advance in detachments or advance in a body.

71. O you who believe! Take your precautions, and either go forth in parties or go forth all together.

71. O you who believe! Take your precautions, then advance the proven ones, or advance all together.

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا
حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ
انْفِرُوا جَمِيعًا ﴿٧١﴾

72. And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, "Allah has favored me in that I was not present with them."

72. Among you there is such who lags behind, then if some affliction strikes you, he says: 'Indeed Allah bestowed His favor upon me that I was not present with them.'

72. There is certainly among you he who would tarry behind: If a misfortune befalls you, he says: "God did favor me in that I was not present among them."

72. Lo! Among you there is he who loiters; and if disaster overtook you, he would say: Allah has been gracious unto me since I was not present with them.

وَأَنَّ مِنْكُمْ لَمَنْ لَّيَّبِطَنَّ فَإِنْ
أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ
أَنعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ
مَعَهُمْ شَهِيدًا ﴿٧٢﴾

73. But if bounty comes to you from Allah, he will surely say, as if there had never been between you and him any affection. "Oh, I wish I had been with them so I could have attained a great attainment."

73. And if a bounty from Allah is given you, he says - and says as if there never was any affection between you and him - 'Oh, would that I had been with them, I would have come by a great gain.'

73. But if good fortune comes to you from God, he would be sure to say as if there had never been ties of affection between you and him "Oh! I wish I had been with them; a fine thing should I then have made of it!"

73. And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success.

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ
لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ
وَبَيْنَهُ مَوَدَّةٌ لَّيَلَيْتَنِي كُنْتُ مَعَهُمْ
فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

74. So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.

74. Let those who seek the life of the next world in exchange for the life of this world fight in the way of Allah. We shall grant a mighty reward to whoever fights in the way of Allah, whether he is slain or comes out victorious.

74. Let those fight in the cause of God who sell the life of this world for the Hereafter. To him who fights in the cause of God, whether he is slain or gets victory, soon shall We give him a reward of great (value).

74. Let those fight in the way of Allah who sell the life of this world for the other. Whoso fights in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ
يَشْرُونَ الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ
اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ
نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

75. And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"

75. How is it that you do not fight in the way of Allah and in support of the helpless - men, women and children - who pray: 'Our Lord, bring us out of this land whose people are oppressors and appoint for us from Yourself, a protector, and appoint for us from Yourself a helper'.

75. And why should you not fight in the cause of God and of those who, being weak, are ill treated (and oppressed)? Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from you one who will protect; and raise for us from you one who will help!"

75. How should you not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from your presence some protecting friend! Oh, give us from your presence some defender.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ
اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ
الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ
الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا
مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ
أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ
وَلِيًّا
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ
نَصِيرًا ﴿٧٥﴾

76. Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.

76. Those who have faith fight in the way of Allah, while those who disbelieve fight in the way of taghut (Satan). Fight, then, against the fellows of Satan. Surely Satan's strategy is weak.

76. Those who believe fight in the cause of God, and those who reject faith fight in the cause of evil: So fight you against the friends of Satan: feeble indeed is the cunning of Satan.

76. Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! The devil's strategy is ever weak.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ
اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ
فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا
أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ
الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

77. Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed]."

77. Have you not seen those who were told: 'Restrain your hands, and establish the Prayer, and pay the Zakah'? But when fighting was enjoined upon them some of them feared men as one should fear Allah, or even more, and said: 'Our Lord, why have You ordained fighting for us? Why did You not grant us a little more respite?' Say to them: 'There is little enjoyment in this world. The World to come is much better for the God-fearing. And you shall not be wronged even to the extent of the husk of a date-stone.

77. Have you not turned your vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! A section of them feared men as or even more than they should have feared God: They said: "Our Lord! Why have You ordered us to fight? Would You not grant us respite to near term?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will you be dealt with unjustly in the very least!

77. Have you not seen those unto whom it was said: Withhold your hands, establish worship and pay the poor due, but when fighting was prescribed for them, behold! A party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why have You ordained fighting for us? If only You would give us respite yet a while! Say (unto them O Muhammad), the comfort of this world is scant; the Hereafter will be better for him who wards off (evil); and you will not be wronged the down upon a date-stone.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ
كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا
كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ
مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشِيَةِ
اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا
لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا
أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ
مَتَاعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ
خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ
فَتِيلًا ﴿٧٧﴾

78. Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from Allah"; and if evil befalls them, they say, "This is from you." Say, "All [things] are from Allah." So what is [the matter] with those people that they can hardly understand any statement?

78. Wherever you might be, death will overtake you even though you be in massive towers. And when some good happens to them, they say: "This is from Allah"; whereas when some misfortune befalls them, they say: "This is because of you". Say: 'All is from Allah.' What has happened to these people that they seem to understand nothing?

78. "Wherever you are, death will find you out, even if you are in towers built up strong and high!" If some good befalls them, they say, "This is from God"; but if evil befalls them, they say, "This is from you" (O Prophet). Say: "All things are from God." But what has come to these people that they fail to understand a single fact?

78. Wherever you may be, death will overtake you, even though you were in lofty towers. Yet if a happy thing befalls them they say: This is from Allah; and if an evil thing befalls them they say: This is of your doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening.

أَيْنَ مَا تَكُونُوا يَدْرِكَكُمُ
الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ
مُّشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ
يَّقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ
تُصِبْهُمْ سَيِّئَةٌ يَّقُولُوا هَذِهِ مِنْ
عِنْدِكَ قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ
فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ
يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

79. What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness.

79. Whatever good happens to you is from Allah; and whatever misfortune smites you is because of your own action. We have sent you to mankind (O Muhammad!) as a Messenger, and Allah is sufficient as a witness.

79. Whatever good, (O man!) happens to you, is from God; but whatever evil happens to you, is from your (own) soul. And We have sent you as an apostle to (instruct) mankind. And enough is God for a witness.

79. Whatever of good befalls you (O man) it is from Allah, and whatever of ill befalls you, it is from yourself. We have sent you (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

80. He who obeys the Messenger has obeyed Allah; but those who turn away – We have not sent you over them as a guardian.

80. He who obeys the Messenger thereby obeys Allah; as for he who turns away, We have not sent you as a keeper over them!

80. He who obeys the Apostle, obeys God: But if any turn away, We have not sent you to watch over their (evil deeds).

80. Whoso obeys the messenger has obeyed Allah, and whoso turns away: We have not sent you as a warder over them.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

81. And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allah records what they plan by night. So leave them alone and rely upon Allah. And sufficient is Allah as Disposer of affairs.

81. They say (in your presence): 'We obey', but when they leave your presence, a party of them meets by night to plan against what you have said. Allah takes note of all their plots. So, let them alone, and put your trust in Allah. Allah is sufficient as a guardian.

81. They have "Obedience" on their lips; but when they leave you, a section of them meditate all night on things very different from what you tell them. But God records their nightly (plots): So keep clear of them, and put your trust in God, and enough is God as a disposer of affairs.

81. And they say: (It is) obedience; but when they have gone forth from you a party of them spend the night in planning other than what you say. Allah records what they plan by night. So oppose them and put you trust in Allah. Allah is sufficient as Trustee.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

82. Then do they not reflect upon the Quran? If it had been from [any] other than Allah, they would have found within it much contradiction.

82. Do they not ponder about the Qur'an? Had it been from any other than Allah, they would surely have found in it much inconsistency.

82. Do they not consider the Qur'an (with care)? Had it been from other Than God, they would surely have found therein much discrepancy.

82. Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

83. And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.

83. Whenever they come upon any news bearing upon security or consternation, they go about spreading it, whereas if they were to convey it to the Messenger or to those from among them who are entrusted with authority, it would come to the knowledge of those who are competent to investigate it. But for Allah's bounty and mercy upon you, all but a few of you would surely have followed Satan.

83. When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Apostle, or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the grace and mercy of God unto you, all but a few of you would have fallen into the clutches of Satan.

83. And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy, you would have followed Satan, save a few (of you).

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

84. So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers that perhaps Allah will restrain the might of those who disbelieve. And Allah is greater in might and stronger in punishment.

84. (So, O Messenger!) Fight in the way of Allah - since you are responsible for none except yourself, and rouse the believers to fight, for Allah may well curb the might of the unbelievers. Indeed Allah is strongest in power and most terrible in chastisement.

84. Then fight in God's cause. You are held responsible only for yourself and rouse the believers. It may be that God will restrain the fury of the unbelievers; for God is the strongest in might and in punishment.

84. So fight (O Muhammad) in the way of Allah. You are not taxed (with the responsibility for anyone) except thyself - and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ
إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ
عَسَى اللَّهُ أَنْ يَكْفِكَ بَأْسَ
الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا
وَأَشَدُّ تَكْوِيلًا

85. Whoever intercedes for a good cause will have a reward there from; and whoever intercedes for an evil cause will have a burden there from. And ever is Allah, over all things, a Keeper.

85. He who intercedes in a good cause shall share in its good result, and he who intercedes in an evil cause shall share in its burden. Allah watches over everything.

85. Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And God has power over all things.

85. Whoso intervenes in a good cause will have the reward thereof, and whoso intervenes in an evil cause will bear the consequence thereof. Allah oversees all things.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ
لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ
شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ
مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ
مُّقِيتًا

86. And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.

86. When you are greeted with a salutation then return it with a better one, or at least the same. Surely Allah takes good count of everything.

86. When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. God takes careful account of all things.

86. When you are greeted with a greeting, greet you with a better than it or return it. Lo! Allah takes count of all things.

وَإِذَا حُيِّئْتُمْ بِهِ بِتَحِيَّةٍ فَحَيُّوا
بِأَحْسَنِ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ
كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

87. Allah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement.

87. There is no god but Allah. He will surely gather you all together on the Day of Resurrection - the Day regarding which there can be no doubt. Whose word can be truer than Allah's?

87. God! There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than God's?

87. Allah! There is no God save Him. He gathers you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ
إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

88. What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance].

88. What has happened to you that you have two minds about the hypocrites even though Allah has reverted them, owing to the sins that they earned? Do you want to lead those to the right way whom Allah let go astray? And he whom Allah lets go astray, for him you can never find a way.

88. Why should you be divided into two parties about the Hypocrites? God has upset them for their (evil) deeds. Would you guide those whom God has thrown out of the way? For those whom God has thrown out of the way, never shall you find the way.

88. What is (matter) with you that you have become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek you to guide him whom Allah has sent astray? He whom Allah sends astray, for him you (O Muhammad) cannot find a road.

فَمَا لَكُمْ فِي الْمُتَفِقِينَ فِتْنِينَ
وَاللَّهُ أَرَكْسَهُمْ بِمَا كَسَبُوا
أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ
اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ
لَهُ سَبِيلًا

89. They wish you would disbelieve as they disbelieved so they would be alike. So do not take from among them allies until they emigrate for the cause of Allah. But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper.

89. They wish that you should disbelieve just as they disbelieved so that you may all be alike. Do not, therefore, take from them allies until they emigrate in the way of Allah, but if they turn their backs (on emigration), seize them and slay them wherever you come upon them. Take none of them for your ally or helper,

89. They but wish that you should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of God (from what is forbidden). But if they turn renegades, seize them and slay them wherever you find them; and (in any case) take no friends or helpers from their ranks;

89. They long that you should disbelieve even as they disbelieve, that you may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever you find them, and choose no friend nor helper from among them.

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُلِيًّا وَلَا نَصِيرًا

90. Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them.

90. Unless it be such of them who seek refuge with a people who are joined with you by a covenant, or those who come to you because their hearts shrink from fighting either against you or against their own people. Had Allah so willed, He would certainly have given them power over you and they would have fought against you. If they leave you alone and do not fight against you and offer you peace, then Allah does not permit you to harm them.

90. Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If God had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (guarantees of) peace, then God has opened no way for you (to war against them).

90. Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah allows you no way against them.

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمِ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنِ اعْتَزَلُوكُمْ فَلَمَّ يُقَاتِلُوكُمْ وَأَلْقُوا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

91. You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And those - We have made for you against them a clear authorization.

91. You will also find others who wish to be secure from you, and secure from their people, but who, whenever they have any opportunity to cause mischief, plunge into it headlong. If such people neither leave you alone nor offer you peace nor restrain their hands from hurting you, then seize them and slay them wherever you come upon them. It is against these that We have granted you a clear sanction.

91. Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever you get them: In their case We have provided you with a clear argument against them.

91. You will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever you find them. Against such We have given you clear warrant.

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلِّمًا رُّدُّوا إِلَىٰ الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَمَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأُولَٰئِكُمُ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِينًا

92. And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake – then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. But if the deceased was from a people at war with you and he was a believer – then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty – then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one], then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing, Wise.

92. It is not for a believer to slay another believer unless by mistake. And he who has slain a believer by mistake, his atonement is to set free from bondage a believing person and to pay blood money to his heirs, unless they forgo it by way of charity. And if the slain belonged to a hostile people, but was a believer, then the atonement is to set free from bondage a believing person. And if the slain belonged to a (non-Muslim) people with whom you have a covenant, then the atonement is to pay the blood money to his heirs, and to set free from bondage a believing person. But he who cannot (free a slave) should fast for two consecutive months. This is the penance ordained by Allah. Allah is All Knowing, All Wise.

92. Never should a believer kill a believer; but (If it so happens) by mistake, (compensation is due): If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (is enough). If he belonged to a people with whom you have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to God: For God has all knowledge and all wisdom.

92. It is not for a believer to kill a believer unless (it be) by mistake. He who has killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he comes of a folk between whom and you there is a covenant, then the blood money must be paid unto his folk and (also) a believing slave must be set free. And whoso has not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا
إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا
خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَرِثَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ
يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ
عَدُوِّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ
رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ
مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ
مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامًا
شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ
اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا



93. But whoever kills a believer intentionally – his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.

93. And he who slays a believer willfully his reward is Hell, where he will abide. Allah's wrath is against him and He has cast His curse upon him, and has prepared for him a great chastisement.

93. If a man kills a believer intentionally, his recompense is Hell, to abide therein (forever): And the wrath and the curse of God are upon him, and a dreadful penalty is prepared for him.

93. Whoso slays a believer of set purpose, his reward is Hell to abide therein forever. Allah's wrath is upon him and He has cursed him and prepared for him an awful doom.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا
فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا
وَعَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ
لَهُ عَذَابًا عَظِيمًا

94. O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that

94. Believers! When you go forth in the way of Allah, discern (between friend and foe), and do not say to him who offers you the greeting of peace: 'You are not a believer.' If you seek the good of this worldly life, there lies with Allah abundant gain. After all, you too were such before, and then Allah was

94. O you who believe! When you go abroad in the cause of God, investigate carefully, and say not to anyone who offers you a salutation: "You are none of a believer!" Coveting the perishable goods of this life: with God are profits and spoils abundant. Even thus were you yourselves before, till God

94. O you who believe! When you go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offers you peace: "You are not a believer," seeking the chance profits of this life (so that you may despoil him). With Allah are plenteous spoils. Even thus (as

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ
فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا
تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ
لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ
الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ
كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ

before; then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted.

gracious to you. Discern, then, for Allah is well aware of what you do.

conferred on you His favors: Therefore carefully investigate. For, God is well aware of all that you do.

he now is) were you before; but Allah has since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what you do.

فَمَنْ لِّلّٰهِ عَلَيۡكُمْ فَتَيۡبِئُوۡا اِنَّ اللّٰهَ كَانَ بِمَا تَعۡمَلُوۡنَ خَبِيۡرًا



95. Not equal are those believers remaining [at home] – other than the disabled – and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward.

95. Those believers, who sit at home, unless they do so out of a disabling injury, are not the equals of those who strive in the way of Allah with their possessions and their lives. Allah has exalted in rank those who strive with their possessions and their lives over those who sit at home; and though to each Allah has promised some good reward. He has preferred those who strive (in the way of Allah) over those, who sit at home for a mighty reward.

95. Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of God with their goods and their persons. God has granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in faith) has God promised good. But those who strive and fight has He distinguished above those who sit (at home) by a special reward,

95. Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah has conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah has promised good, but He has bestowed on those who strive a great reward above the sedentary.

لَا يَسْتَوِي الْقَاعِدُوۡنَ مِنَ الْمُؤۡمِنِيۡنَ غَيۡرِ اُولِي الضَّرَرِ وَالْمُجَاهِدُوۡنَ فِي سَبِيۡلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فَضَّلَ اللّٰهُ الْمُجَاهِدِيۡنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلٰى الْقَاعِدِيۡنَ دَرَجَةً وَّكُلًّا وَعَدَ اللّٰهُ الْحُسۡنٰى وَفَضَّلَ اللّٰهُ الْمُجَاهِدِيۡنَ عَلٰى الْقَاعِدِيۡنَ اَجۡرًا عَظِيۡمًا

96. Degrees [of high position] from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.

96. For them are ranks, forgiveness, and favors from Him. Allah is All Forgiving, All Compassionate.

96. Ranks specially bestowed by Him, and Forgiveness and Mercy. For God is Oft Forgiving, Most Merciful.

96. Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.

دَرَجٰتٍ مِّنۡهُ وَمَغۡفِرَةً وَّرَحۡمَةً وَّكَانَ اللّٰهُ غَفُوۡرًا رَّحِيۡمًا

97. Indeed, those whom the angels take [in death] while wronging themselves, [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell – and evil it is as a destination.

97. While taking the souls of those who were engaged in wronging themselves, the angels asked: 'In what circumstances were you?' They replied: 'We were too weak and helpless in the land.' The angels said: 'Was not the earth of Allah wide enough for you to emigrate in it?' For such men their refuge is Hell - an evil destination indeed.

97. When angels take the souls of those who die in sin against their souls, they say: "In what (plight) were you?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of God spacious enough for you to move yourselves away (from evil)?" Such men will find their abode in Hell, What an evil refuge.

97. Lo! As for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were you engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that you could have migrated therein? As for such, their habitation will be hell, an evil journey's end.

اِنَّ الَّذِيۡنَ تَوَفَّيۡنَاهُمۡ الْمَلَائِكَةُ ظَالِمِيۡنَ اَنْفُسِهِمۡ قَالُوۡا فَيۡمَ كُنۡتُمْ قَالُوۡا اٰكۡنٰمٌ مُّسۡتَضۡعِفِيۡنَ فِي الْاَرۡضِ قَالُوۡا اَلَمْ تَكُنۡ اَرْضًا وَّاسِعَةً فَتُهَاجِرُوۡا فِيهَا فَاُولٰٓئِكَ مَاۤوِيۡلُهُمۡ جَهَنَّمَ وَاَسَآءُتۡ مَّصِيۡرًا

98. Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way.

98. Except the men, women, and children who were indeed too feeble to be able to seek the means of escape and did not know where to go.

98. Except those who are (really) weak and oppressed, men, women, and children who have no means in their power, nor (a guide) to their way.

98. Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.

اِلَّا الْمُسۡتَضۡعِفِيۡنَ مِنَ الرِّجَالِ وَالنِّسَاۗءِ وَالْوِلۡدَانِ لَا يَسۡتَظِيۡعُوۡنَ حِيۡلَةً وَلَا يَهۡتَدُوۡنَ

99. For those it is expected that Allah will pardon them, and Allah is ever Pardonning and Forgiving.

99. Maybe Allah shall pardon these, for Allah is All-Pardonning, All-Forgiving.

99. For these, there is hope that God will forgive: For God does blot out (sins) and forgive again and again.

99. As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

100. And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him – his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.

100. He who emigrates in the way of Allah will find in the earth enough room for refuge and plentiful resources. And he who goes forth from his house as a migrant in the way of Allah and His Messenger, and whom death overtakes, his reward becomes incumbent on Allah. Surely Allah is All Forgiving, All Compassionate.

100. He who forsakes his home in the cause of God, finds in the earth many a refuge, wide and spacious: Should he die as a refugee from home for God and His Apostle, His reward becomes due and sure with God: And God is Oft Forgiving, Most Merciful.

100. Whoso migrates for the cause of Allah will find much refuge and abundance in the earth, and whoso forsakes his home, a fugitive unto Allah and His messenger, and death overtakes him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

101. And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.

101. When you go forth journeying in the land, there is no blame on you if you shorten the Prayer, (especially) if you fear that the unbelievers might cause you harm. Surely the unbelievers are your open enemies.

101. When you travel through the earth, there is no blame on you if you shorten your prayers, for fear the unbelievers may attack you: For the unbelievers are unto you open enemies.

101. And when you go forth in the land, it is no sin for you to curtail (your) worship if you fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.

وَإِذَا صَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا

102. And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who

102. (O Messenger!) If you are among the believers and rise (in the state of war) to lead the Prayer for them, let a party of them stand with you to worship, keeping their arms. When they have performed their prostration, let them go behind you, and let another party who have not prayed, pray with you, remaining on guard and keeping their arms, for the unbelievers love to

102. When you (O Apostle) are with them, and stand to lead them in prayer, let one party of them stand up (in prayer) with you, taking their arms with them: When they finish their prostrations, let them take their position in the rear. And let the other party come up which has not yet prayed, and let them pray with you, taking all precaution, and bearing arms. The

102. And when you (O Muhammad) are among them and arrange (their) worship for them, let only a party of them stand with you (to worship) and let them take their arms. Then when they have performed their prostrations, let them fall to the rear and let another party come that has not worshipped and let them pray with you. And let them take their precaution

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا

disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment.

see you heedless of your arms and your baggage so that they might swoop upon you in a surprise attack. But there shall be no blame upon you if you were to lay aside your arms if you are either troubled by rain or are sick; but remain on guard. Surely Allah has prepared a humiliating chastisement for the unbelievers.

unbelievers wish, if you were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if you put away your arms because of the inconvenience of rain or because you are ill; but take (every) precaution for yourselves. For the unbelievers, God has prepared a humiliating punishment.

and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedes you or you are sick. But take your precaution. Lo! Allah prepares for the disbelievers shameful punishment.

لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ
وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ
مَّيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ
إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ
كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا
أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ
إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا
مُهِينًا

103. And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.

103. When you have finished the Prayer, remember Allah - standing, and sitting, and reclining. And when you become secure, perform the regular Prayer. The Prayer is enjoined upon the believers at stated times.

103. When you pass (Congregational) prayers, celebrate God's praises, standing, sitting down, or lying down on your sides; but when you are free from danger, set up regular prayers: For such prayers are enjoined on believers at stated times.

103. When you have performed the act of worship, remember Allah, standing, sitting and reclining. And when you are in safety, observe proper worship. Worship at fixed times has been enjoined on the believers.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا
اللَّهَ قِيَامًا وَرُكُوعًا وَعَلَىٰ
جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ
فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ
كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا
مُوقُوتًا

104. And do not weaken in pursuit of the enemy. If you should be suffering – so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever Knowing and Wise.

104. Do not be faint of heart in pursuing these people: if you happen to suffer harm, they too are suffering just as you are, while you may hope from Allah what they cannot hope for. Allah is All-Knowing, All- Wise.

104. And slacken not in following up the enemy: If you are suffering hardships, they are suffering similar hardships; but you have hope from God, while they have none. And God is full of knowledge and wisdom.

104. Relent not in pursuit of the enemy. If you are suffering, lo! They suffer even as you suffer and you hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.

وَلَا تَهِنُوا فِي ابْتِعَاءِ الْقَوْمِ إِنْ
تَكُونُوا تَأْمُونًا فَإِنَّهُمْ يَأْمُونُونَ
كَمَا تَأْمُونُونَ وَتَرْجُونَ مِنَ اللَّهِ
مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا

105. Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.

105. (O Messenger!) We have revealed to you this Book with the truth so that you may judge between people in accordance with what Allah has shown you. So do not dispute on behalf of the dishonest.

105. We have sent down to you the Book in truth, that you might judge between men, as guided by God: so be not as an advocate by those who betray their trust.

105. Lo! We reveal unto you the Scripture with the truth that you may judge between mankind by that which Allah shows you. And be not you a pleader for the treacherous.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ
اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ
حَصِيمًا

106. And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful.

106. And seek forgiveness from Allah. Surely Allah is All Forgiving, All Compassionate.

106. But seek the forgiveness of God; for God is Oft Forgiving, Most Merciful.

106. And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.

وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ
عَفُورًا رَحِيمًا

107. And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver.

107. Do not plead for those who are dishonest to themselves; Allah does not love him who betrays trust and persists in sin.

107. Contend not on behalf of such as betray their own souls; for God loves not one given to perfidy and crime.

107. And plead not on behalf of (people) who deceive themselves. Lo! Allah loves not one who is treacherous and sinful.

وَلَا تُجَادِلْ عَنِ الدِّينِ يَخْتَانُونَ
أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ
كَانَ خَوَانًا أَثِيمًا ﴿١٧﴾

108. They conceal [their evil] from the people, but they cannot conceal [them] from Allah, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing.

108. They can hide (their deeds) from men but they cannot hide (them) from Allah, for He is with them even when they hold nightly counsels that are displeasing to Allah. Allah encompasses all their doings.

108. They may hide (their crimes) from men, but they cannot hide (them) from God, seeing that He is in their midst when they plot by night, in words that He cannot approve: And God does compass round all that they do.

108. They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surrounds what they do.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا
يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ
إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ
الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ
مُحِيطًا ﴿١٨﴾

109. Here you are – those who argue on their behalf in [this] worldly life – but who will argue with Allah for them on the Day of Resurrection, or who will [then] be their representative?

109. You pleaded on their behalf in this worldly life but who will plead with Allah on their behalf on the Day of Resurrection, or who will be their defender there?

109. Ah! These are the sort of men on whose behalf you may contend in this world; but who will contend with God on their behalf on the Day of Judgment, or who will carry their affairs through?

109. Ah! You are they who pleaded for them in the life of the world. But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender.

هَآنَتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ
فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ
اللَّهُ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ
يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٩﴾

110. And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.

110. He who does either evil or wrongs himself, and then asks for the forgiveness of Allah, will find Allah All-Forgiving, All-Compassionate.

110. If any one does evil or wrongs his own soul but afterwards seeks God's forgiveness, he will find God Oft-Forgiving, Most Merciful.

110. Yet whoso does evil or wrongs his own soul, then seeks pardon of Allah, will find Allah Forgiving, Merciful.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ
نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ
اللَّهُ غَفُورًا رَحِيمًا ﴿٢٠﴾

111. And whoever commits a sin only earns it against himself. And Allah is ever Knowing and Wise.

111. He who commits a sin, commits it only to his detriment. Surely Allah is All-Knowing, All-Wise.

111. And if any one earns sin. He earns it against his own soul: For, God is full of knowledge and wisdom.

111. Whoso commits sin, commits it only against himself. Allah is ever Knower, Wise.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا
يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ﴿٢١﴾

112. But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.

112. But he who commits either a fault or a sin, and then casts it upon an innocent person, lays upon himself the burden of a false charge and a flagrant sin.

112. But if any one earns a fault or a sin and throws it on to one that is innocent, he carries (on himself) (both) a falsehood and a flagrant sin.

112. And whoso commits a delinquency or crime, then throws (the blame) thereof upon the innocent, has burdened himself with falsehood and a flagrant crime.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا
ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ
احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٢٢﴾

113. And if it was not for the favor of Allah upon you, [O Muhammad], and His mercy, a group

113. (O Messenger!) But for Allah's favor and mercy upon you, a party of them had resolved to mislead

113. But for the grace of God to you and his mercy, a party of them would certainly have plotted

113. But for the grace of Allah upon you (Muhammad), and His mercy, a party of them had resolved to

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ
وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ

of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great.

you, yet they only misled their own selves, and could not have harmed you in any way. Allah revealed to you the Book and wisdom, and He taught you what you knew not. Great indeed has been Allah's favor upon you.

to lead you astray. But (in fact) they will only lead their own souls astray, and to you they can do no harm in the least. For God has sent down to you the Book and wisdom and taught you what you knew not (before): And great is the grace of God unto you.

mislead you, but they will mislead only themselves and they will hurt you not at all. Allah reveals unto you the Scripture and wisdom, and teaches you that which you knew not. The grace of Allah toward you has been infinite.

أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

114. No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah – then We are going to give him a great reward.

114. Most of their secret conferring are devoid of good, unless one secretly enjoins in charity, good deeds, and setting the affairs of men right. We shall grant who ever does that seeking to please Allah a great reward.

114. In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible): To him who does this, seeking the good pleasure of God, We shall soon give a reward of the highest (value).

114. There is no good in much of their secret conferences save (in) him who enjoins almsgiving and kindness and peace making among the people. Whoso does that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ أَبْتِغَاءَ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

115. And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination.

115. As for him who sets himself against the Messenger and follows a path other than that of the believers even after true guidance had become clear to him, We will let him go to the way he has turned to, and We will cast him into Hell - an evil destination.

115. If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of faith, We shall leave him in the path he has chosen, and land him in Hell, what an evil refuge.

115. And whoso opposes the messenger after the guidance (of Allah) has been manifested unto him, and follows other than the believer's way, We appoint for him that unto which he himself has turned, and expose him unto hell, a hapless journey's end.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

116. Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.

116. Truly it is only associating others with Allah in His divinity that Allah does not forgive, and forgives anything besides that to whomsoever He wills. Whoever associates others with Allah in His divinity has indeed strayed far away.

116. God forgives not (the sin of) joining other gods with Him; but He forgives whom He pleases other sins than this: One who joins other gods with God, has strayed far, far away (from the right).

116. Lo! Allah pardons not that partners should be ascribed unto Him. He pardons all save that to whom He will. Whoso ascribes partners unto Allah has wandered far astray.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

117. They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan.

117. Rather than call upon Him, they call upon goddesses, and call upon a rebellious Satan.

117. (The Pagans), leaving Him, call but upon female deities: They call but upon Satan the persistent rebel.

117. They invoke in His stead only females; they pray to none else than Satan, a rebel.

إِنْ يَدْعُونَ مِنْ دُونِهَا إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾

118. Whom Allah has cursed. For he had said, "I will surely take from among Your servants a specific portion.

118. Upon whom Allah has laid His curse. He said (to Allah): 'I will take to myself an appointed portion of Your servants.

118. God did curse him, but he said: "I will take of Your servants a portion marked off.

118. Whom Allah cursed, and he said: Surely I will take of Your bondmen an appointed portion.

لَعْنَةُ اللَّهِ وَقَالَ لَا تَخْذَنْ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا

119. And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah." And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss.

119. And shall lead them astray, and shall engross them in vain desires, and I shall command them and they will cut off the ears of the cattle, and I shall command them and they will disfigure Allah's creation.' He who took Satan rather than Allah for his guardian has indeed suffered a manifest loss.

119. "I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by God." Whoever, forsaking God, takes Satan for a friend, has of a surety suffered a loss that is manifest.

119. And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle' ears, and surely I will command them and they will change Allah's creation. Whoso chooses Satan for a patron instead of Allah is verily a loser and his loss is manifest.

وَلَا ضِلَّيْنَهُمْ وَلَا أَمْرَهُمْ فَلْيَتَّبِعَنَّ أَذَانَ الْأَنْعَامِ وَلَا مَرْهَمَهُمْ فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا

120. Satan promises them and arouses desire in them. But Satan does not promise them except delusion.

120. Satan makes promises to them and fills them with vain hopes, but whatever he promises them is merely delusion.

120. Satan makes them promises, and creates in them false desires; but Satan's promises are nothing but deception.

120. He promises them and stirs up desires in them, and Satan promises them only to beguile.

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

121. The refuge of those will be Hell, and they will not find from it an escape.

121. For these people, their abode shall be Hell and from there they shall find no way of escape.

121. They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape.

121. For such, their habitation will be hell, and they will find no refuge there from.

أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا

122. But the ones who believe and do righteous deeds. We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth, and who is more truthful than Allah in statement.

122. But those who believe and do good. We shall cause them to enter the gardens beneath which rivers flow. Here they will abide forever. This is Allah's promise in truth and whose word is truer than Allah's?

122. But those who believe and do deeds of righteousness, We shall soon admit them to gardens, with rivers flowing beneath, to dwell therein forever. God's promise is the truth, and whose word can be truer than God's?

122. But as for those who believe and do good works, We shall bring them into gardens underneath which rivers flow, wherein they will abide forever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

123. Paradise is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.

123. It is neither your fancies nor the fancies of the People of the Book, which matter. Whoever does evil shall reap its consequence and will find none to be his protector and helper against Allah.

123. Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides God, any protector or helper.

123. It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who does wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

124. And whoever does righteous deeds, whether male or female, while being a believer - those will

124. Whoever does good and believes whether he is male or female - such shall enter the Garden,

124. If any do deeds of righteousness, be they male or female - and have faith, they will enter Heaven,

124. And whoso does good works, whether of male or female, and he (or she) is a believer, such will

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ

enter Paradise and will not be wronged, [even as much as] the speck on a date seed.

and they shall not be wronged in the slightest.

and not the least injustice will be done to them.

enter paradise and they will not be wronged the dint in a date- stone.

فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

125. And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.

125. And whose way of life could be better than that of he who submits his whole being to Allah, does good, and follows exclusively the way of Abraham whom Allah took for a friend?

125. Who can be better in religion than one who submits his whole self to God, does good, and follows the way of Abraham the true in Faith? For God did take Abraham for a friend.

125. Who is better in religion than he who surrenders his purpose to Allah while doing good (to men) and follows the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend.

وَمَنْ أَحْسَنُ رِبًّا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

126. And to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah, of all things, encompassing.

126. Whatever is in the heavens and in the earth belongs to Allah; Allah encompasses everything.

126. But to God belong all things in the heavens and on earth: And He it is that encompasses all things.

126. Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. Allah ever surrounds all things.

وَاللَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

127. And they request from you, [O Muhammad], a [legal] ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them – and [yet] you desire to marry them, and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good. Indeed, Allah is ever Knowing of it.

127. They ask you to pronounce laws concerning women, say: 'Allah pronounces to you concerning them, and reminds you of the injunctions which were recited to you in the Book about female orphans whom you do not give what has been ordained for them and whom you wish to marry (out of greed)', and the commandments relating to the children who are weak and helpless. Allah directs you to treat the orphans with justice. Allah is well aware of whatever good you do.

127. They ask your instruction concerning the women. Say: God does instruct you about them: And (remember) what has been rehearsed unto you in the Book, concerning the orphans of women to whom you give not the portions prescribed, and yet whom you desire to marry, as also concerning the children who are weak and oppressed: that you stand firm for justice to orphans. There is not a good deed which you do, but God is well acquainted therewith.

127. They consult you concerning women. Say: Allah gives you decree concerning them, and the Scripture which has been recited unto you (gives decree), concerning female orphans and those unto whom you give not that which is ordained for them though you desire to marry them, and (concerning) the weak among children, and that you should deal justly with orphans. Whatever good you do, lo! Allah is ever Aware of it.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُوْتُوهُنَّ مِمَّا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

128. And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them, and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah – then indeed

128. If a woman fears either ill treatment or aversion from her husband it is not wrong for the husband and wife to bring about reconciliation among themselves (by compromising on their rights), for settlement is better. Man's soul is always prone to selfishness,

128. If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if you do good and practice

128. If a woman fears ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed has been made present in the minds (of men). If you do good and keep from evil, lo! Allah is ever

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ

Allah is ever, with what you do, Acquainted.

but if you do good and are God-fearing, then surely Allah is aware of the things you do.

self-restraint, God is well acquainted with all that you do.

Informed of what you do.

وَأَنَّ مَحْسَبَاتِكُمْ إِنَّهُ لَدَائِرٌ كَاتِبَةٌ
وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٢٩﴾

129. And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah – then indeed, Allah is ever Forgiving and Merciful.

129. You will not be able to treat your wives with absolute justice, not even when you keenly desire to do so. (It suffices in order to follow the law of Allah that) you incline not wholly to one, leaving the other in suspense. If you act rightly and remain God-fearing, surely Allah is All Forgiving, All Compassionate.

129. You are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If you come to a friendly understanding, and practice self-restraint. God is Oft Forgiving, Most Merciful.

129. You will not be able to deal equally between (your) wives, however much you wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If you do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ
النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا
تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا
كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٢٩﴾

130. But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And ever is Allah Encompassing and Wise.

130. But if the two separate, out of His plenty Allah will make each dispense with the other. Indeed Allah is All Bounteous, All Wise.

130. But if they disagree (and must part), God will provide abundance for all from His all-reaching bounty: for God is He that cares for all and is Wise.

130. But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.

وَأَنَّ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ
سَعْتِهِ وَكَانَ اللَّهُ وَسِعًا حَكِيمًا ﴿١٣٠﴾

131. And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve – then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy.

131. All that is in the heavens and all that is in the earth belongs to Allah. We enjoined upon those who were given the Book before you, and also yourselves, to have fear of Allah. But if you disbelieve, then bear in mind that all that is in the heavens and all that is in the earth belongs to Allah. Allah is Self-Sufficient, Most Praiseworthy.

131. To God belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you (O Muslims) to fear God. But if you deny Him, lo! Unto God belong all things in the heavens and on earth, and God is free of all wants, worthy of all praise.

131. Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that you keep your duty toward Allah. And if you disbelieve, lo! Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ لَقَدْ وَصَّيْنَا الَّذِينَ
أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ
تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

132. And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

132. And to Allah belongs all that is in the heavens and all that is in the earth; and Allah suffices for help and protection.

132. Yea, unto God belong all things in the heavens and on earth, and enough is God to carry through all affairs.

132. Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.

وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾

133. If He wills, He can do away with you, O people, and bring others [in your place]. And ever is Allah competent to do that.

133. If He wills, He has the full power to remove you, O mankind, and bring in others in your place.

133. If it were His will, He could destroy you, O mankind, and create another race; for He has power this to do.

133. If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.

إِنْ يَشَاءُ يُذْهِبْكُمْ أَيُّهَا النَّاسُ
وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى
ذَلِكَ قَدِيرًا ﴿١٣٣﴾

134. Whoever desires the reward of this world – then with Allah is the reward of this world and the Hereafter. And ever is Allah Hearing and Seeing.

134. He who desires the reward of this world, let him know that with Allah is the reward of this world and also of the World to come. Allah is All-Hearing, All-Seeing.

134. If anyone desires a reward in this life, in God's (gift) is the reward (both) of this life and of the Hereafter: for God is He that hears and sees (all things).

134. Whoso desires the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا
فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا
وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا
بَصِيرًا ﴿١٣٤﴾

135. O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.

135. Believers! Be upholders of justice, and bearers of witness to truth for the sake of Allah, even though it may either be against yourselves or against your parents and kinsmen, or the rich or the poor: for Allah is more concerned with their well-being than you are. Do not, then, follow your own desires lest you keep away from justice. If you twist or turn away from (the truth), know that Allah is well aware of all that you do.

135. O you who believe! Stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts), lest you swerve, and if you distort (justice) or decline to do justice, verily God is well acquainted with all that you do.

135. O you who believe! Be you staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them you are). So follow not passion lest you lapse (from truth) and if you lapse or fall away, then lo! Allah is ever Informed of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا
قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ
وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ إِنْ يَكُنْ غَدِيًّا أَوْ
فَقِيرًا فَإِنَّهُ أَوْلَىٰ بِهِمَا فَلَا
تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدُوا وَإِنْ
تَلَّوْا أَوْ نُعِرْضُوا فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

136. O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

136. Believers! Believe in Allah and His Messenger and in the Book He has revealed to His Messenger, and in the Book He revealed before. And whoever disbelieves in Allah, in His angels, in His Books, in His Messengers and in the Last Day, has indeed strayed far away.

136. O you who believe! Believe in God and His Apostle, and the Scripture which He has sent to His Apostle and the Scripture which He sent to those before (him). Any who denies God, His angels, His Books, His Apostles, and the Day of Judgment, has gone far, far astray.

136. O you who believe! Believe in Allah and His messenger and the Scripture which He has revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieves in Allah and His angels and His scriptures and His messengers and the Last Day, he verily has wandered far astray.

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ
وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ
عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي
أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ الْأَخِيرِ فَقَدْ ضَلَّ ضَلَالًا
بَعِيدًا ﴿١٣٦﴾

137. Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then increased in disbelief – never will Allah forgive them, nor will He guide them to a way.

137. Allah will neither forgive, nor show the right way to those who believed, and then disbelieved, then believed, and again disbelieved, and thenceforth became ever more intense in their disbelief.

137. Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief, God will not forgive them, nor guide them on the way.

137. Lo! Those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ
آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا
كَفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ
وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

138. Give tidings to the hypocrites that there is for them a

138. Give tidings of the painful chastisement to the hypocrites.

138. To the hypocrites, give the tidings that there is

138. Bear unto the hypocrites the tidings that for them there is

بَشِيرٍ الْمُنْفِقِينَ بِأَنَّ لَهُمْ عَذَابًا

painful punishment.

for them a grievous penalty.

a painful doom.

الْيَمَاءُ
١٣٩

139. Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely.

139. Who take the unbelievers for their allies in preference to the believers. Do they seek honor from them whereas honor altogether belongs to Allah alone?

139. Yea, to those who take for friends unbelievers rather than believers: is it honor they seek among them? Nay, all honor is with God.

139. Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! All power appertains to Allah.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ
الْعِزَّةَ لِلَّهِ جَمِيعًا
١٣٩

140. And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together.

140. Allah has enjoined upon you in the Book that when you hear the signs of Allah being rejected and scoffed at, you will not sit with them until they engage in some other talk, or else you will become like them. Know well, Allah will gather the hypocrites and the unbelievers in Hell, all together.

140. Already has He sent you word in the Book, that when you hear the signs of God held in defiance and ridicule, you are not to sit with them unless they turn to a different theme: if you did, you would be like them. For God will collect the hypocrites and those who defy faith all in Hell.

140. He has already revealed unto you in the Scripture that, when you hear the revelations of Allah rejected and derided, (you) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! In that case (if you stayed) you would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into Hell.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ
أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ
بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا
مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ
غَيْرِيهِ إِنْ كُنْتُمْ إِذًا مِثْلَهُمْ إِنْ
اللَّهُ جَامِعَ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي
جَهَنَّمَ جَمِيعًا
١٤٠

141. Those who wait [and watch] you. Then if you gain a victory from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" Allah will judge between [all of] you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them].

141. These hypocrites watch you closely: if victory is granted to you by Allah, they will say: 'Were we not with you?' And were the unbelievers to gain the upper hand, they will say: 'Did we not have mastery over you, and yet we protected you from the believers?' It is Allah who will judge between you on the Day of Resurrection, and He will not allow the unbelievers, in any way, to gain advantage over the believers.

141. (These are) the ones who wait and watch about you: if you do gain a victory from God, they say: "Were we not with you?" But if the unbelievers gain a success, they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?" But God will judge between you on the Day of Judgment. And never will God grant to the unbelievers a way (to triumphs) over the believers.

141. Those who wait upon occasion in regard to you and, if a victory comes unto you from Allah, say: Are we not with you? And if the disbelievers meet with a success, they say: Had we not the mastery of you, and did we not protect you from the believers? Allah will judge between you on the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers.

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ
كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا
أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ
لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ
نَسْتَحِذْكُمْ عَلَيْهِمْ وَنَمْنَعُكُمْ
مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ
اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ
سَبِيلًا
١٤١

142. Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah

142. Behold, the hypocrites seek to deceive Allah, but it is they who are being deceived by Him. When they rise to Prayer, they rise reluctantly, and only to be seen by men. They remember Allah

142. The hypocrites, they think they are over-reaching God, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold

142. Lo! The hypocrites seek to beguile Allah, but it is He who beguiles them. When they stand up to worship, they perform it languidly and to be seen of men, and are mindful of Allah but

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ
خَادِعُهُمْ وَإِذَا قَامُوا إِلَى
الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ
النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا

except a little.

but little.

God in remembrance.

little.

قَلِيلًا ٤٢

143. Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray – never will you find for him a way.

143. They dangle between the one and the other (faith and disbelief), and belong neither to these nor to those completely. And he whom Allah lets go astray, for him you can find no way.

143. (They are) distracted in mind even in the midst of it, being (sincerely) for neither one group nor for another, whom God leaves straying, never wilt thou find for him the way.

143. Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causes to go astray, you (O Muhammad) wilt not find a way for him.

مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ٤٣

144. O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?

144. Believers! Do not take the unbelievers as your allies in preference to the believers. Do you wish to offer Allah a clear proof of guilt against yourselves?

144. O you who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer God an open proof against yourselves?

144. O you who believe! Choose not disbelievers for (your) friends in place of believers. Would you give Allah a clear warrant against you.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكٰفِرِينَ اءُولِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطٰنًا مُّبِينًا ٤٤

145. Indeed, the hypocrites will be in the lowest depths of the Fire – and never will you find for them a helper.

145. Surely the hypocrites shall be in the lowest depth of the Fire and you shall find none to come to their help.

145. The hypocrites will be in the lowest depths of the Fire: no helper will you find for them.

145. Lo! The hypocrites (will be) in the lowest deep of the Fire, and you will find no helper for them.

إِنَّ الْمُنٰفِقِينَ فِي الدَّرَكِ اءِلْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَهُمْ نَصِيرًا ٤٥

146. Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward.

146. Except those who repent and mend their ways and hold fast to Allah and make their faith exclusive to Allah. Those people shall be numbered with the believers and Allah will certainly bestow on the believers a great reward.

146. Except for those who repent, mend (their lives), hold fast to God, and purify their religion as in God's sight: if so they will be (numbered) with the believers. And soon will God grant to the believers a reward of immense value.

146. Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ٤٦

147. What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.

147. Why should Allah deal chastisement to you if you are grateful to Him and believe? Allah is All Appreciative, All Knowing.

147. What can God gain by your punishment, if you are grateful and you believe? Nay, it is God that recognizes (all good), and knows all things.

147. What concern has Allah for your punishment if you are thankful (for His mercy) and believe (in Him)? Allah was ever Responsive, Aware.

مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ٤٧

148. Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.

148. Allah does not like speaking evil publicly unless one has been wronged. Allah is All-Hearing, All-Knowing.

148. God loves not that evil should be noised abroad in public speech, except where injustice has been done; for God is He who hears and knows all things.

148. Allah loves not the utterance of harsh speech save by one who has been wronged. Allah is ever Hearer, Knower.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوٓءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ٤٨

149. If [instead] you show [some] good or

149. If you keep doing good, whether openly

149. Whether you publish a good deed

149. If you do good openly or keep it

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ

conceal it or pardon an offense – indeed, Allah is ever Pardoning and Competent.

or secretly, or at least pardon the evil. Allah is All-Pardoning and He has all the power to chastise.

or conceal it or cover evil with pardon, verily God does blot out (sins) and has Power.

secret, or forgive evil, lo! Allah is ever Forgiving, Powerful.

تَعَفُّوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ
عَفْوًا قَدِيرًا

150. Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between.

150. There are those who disbelieve in Allah and His Messengers and seek to differentiate between Allah and His Messengers, and say: 'We believe in some and deny others, and seek to strike a way between the two.'

150. Those who deny God and His apostles, and (those who) wish to separate God from His apostles, saying: "We believe in some but reject others": And (those who) wish to take a course midway,

150. Lo! Those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between.

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ
وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا
بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ
نُؤْمِنُ مِنْ بَعْضٍ وَنَكْفُرُ مِنْ بَعْضٍ
وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ
ذَلِكَ سَبِيلًا

151. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.

151. It is they, indeed they, who are, beyond all doubt, unbelievers. And for the unbelievers. We have prepared a humiliating chastisement.

151. They are in truth (equally) unbelievers. And we have prepared for unbelievers a humiliating punishment.

151. Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَ
أَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

152. But they who believe in Allah and His messengers and do not discriminate between any of them – to those He is going to give their rewards. And ever is Allah Forgiving and Merciful.

152. For those who believe in Allah and His Messengers, and do not differentiate between them, We shall certainly give them their reward. Allah is All Forgiving, All Compassionate

152. To those who believe in God and His apostles and make no distinction between any of the apostles, we shall soon give their (due) rewards: for God is Oft Forgiving, Most Merciful.

152. But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ
وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ
أُولَئِكَ سَوْفَ يُؤْتِيهِمْ
أَجْرَهُمْ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا

153. The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us Allah outright," so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority.

153. The People of the Book now ask you to have a Book come down on them from heaven; indeed they asked of Moses even greater things than this, for they said: 'Make us see Allah with our own eyes' - whereupon the thunderbolt suddenly smote them for their wickedness. Then they took to worshipping the calf after clear signs had come to them. Still, We forgave them, and conferred a manifest commandment upon Moses,

153. The people of the Book ask you to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater (miracle), for they said: "Show us God in public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after clear signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority.

153. The people of the Scripture ask of you that you should cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforesaid, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even) after that they chose the calf for worship after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them. And We bestowed Moses of evident authority.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ
تُنزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ
فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ
ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً
فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ
ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا
جَاءَهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ
ذَلِكَ وَآتَيْنَا مُوسَىٰ سُلْطَانًا
مُبِينًا

154. And We raised over them the Mount for [refusal of] their covenant; and We said to them, "Enter the gate bowing humbly", and We said to them, "Do not transgress on the Sabbath", and We took from them a solemn covenant.

154. And We raised the Mount high above them and took from them a covenant (to obey the commandment), and ordered them: 'Enter the gate in the state of prostration.' And We said to them: 'Do not violate the law of the Sabbath', and took from them a firm covenant.

154. And for their covenant, we raised over them (the towering height) of Mount (Sinai); and We said: "Enter the gate with humility"; and (once again) we commanded them: "Transgress not in the matter of the Sabbath." And we took from them a solemn covenant.

154. And We caused the Mount to tower above them at (the taking of) their covenant: and We said to them: Enter the gate, prostrate! And We said to them: Transgress not the Sabbath! And We took from them a firm covenant.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ
بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا
الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا
تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا
مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

155. And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, "Our hearts are wrapped". Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few.

155. (They have incurred Allah's wrath) for their breaking the covenant, and their rejection of the signs of Allah, and for slaying Prophets without right, and for saying: 'Our hearts are wrapped up in covers' even though in fact Allah has sealed their hearts because of their unbelief, so that they scarcely believe.

155. (They have incurred divine displeasure): In that they broke their covenant; that they rejected the signs of God; that they slew the Messengers in defiance of right; that they said, "Our hearts are in the wrappings". Nay, God has set the seal on their hearts for their blasphemy, and little is it they believe.

155. Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so that they believe not save a few.

فِيمَا نَقَضُوا مِيثَاقَهُمْ
وَكَفَرُوا بِآيَاتِ اللَّهِ وَقَتَلُوا
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ
قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا
بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا
قَلِيلًا ﴿١٥٥﴾

156. And [We cursed them] for their disbelief and their saying against Mary a great slander.

156. And for their going so far in unbelief as uttering against Mary a mighty calumny.

156. That they rejected Faith; that they uttered against Mary a grave false charge.

156. And because of their disbelief and of their speaking against Mary a tremendous calumny.

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ
بُهْتَانًا عَظِيمًا ﴿١٥٦﴾

157. And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.

157. And their saying: 'We slew the Messiah, Jesus, son of Mary', the Messenger of Allah - whereas in fact they had neither slain him nor crucified him but the matter was made dubious to them - and those who differed about it too were in a state of doubt! They have no definite knowledge of it, but merely follow conjecture; and they surely slew him not.

157. That they said (in boast), "We killed Christ, Jesus, the son of Mary, the Apostle of God"; but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not.

157. And because of their saying: We slew the Messiah, Jesus, son of Mary, Allah's messenger - they slew him not, nor crucified him, but it appeared so unto them; and lo! Those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ
عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ
وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ
شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا
فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ
عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ
يَقِينًا ﴿١٥٧﴾

158. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.

158. But Allah raised him to Himself. Allah is All Mighty, All Wise.

158. Nay, God raised him up unto Himself; and God is Exalted in Power, Wise.

158. But Allah took him up unto Himself. Allah was ever Mighty, Wise.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ﴿١٥٨﴾

159. And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be against them a witness.

159. There are none among the People of the Book but will believe in him before his death, and he will be a witness against them on the Day of Resurrection.

159. And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them.

159. There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them.

وَأَنَّ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

160. For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many [people].

160. Thus, We forbade them many clean things which had earlier been made lawful for them, for the wrong-doing of those who became Jews, for their barring many from the way of Allah.

160. For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them; in that they hindered many from God's Way.

160. Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way.

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾

161. And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment.

161. And for their taking interest which had been prohibited to them, and for their consuming the wealth of others wrongfully. And for the unbelievers among them We have prepared a painful chastisement.

161. That they took usury, though they were forbidden; and that they devoured men's substance wrongfully; we have prepared for those among them who reject faith a grievous punishment.

161. And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretenses, We have prepared for those of them who disbelieve a painful doom.

وَأَخَذْنَاهُمُ الرِّبَا وَقَدْ هُمُوا عَنَّا وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾

162. But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muhammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of Zakah and the believers in Allah and the Last Day – those We will give a great reward.

162. Those among them who are firmly rooted in knowledge and the believers, such do believe in what has been revealed to you and what was revealed before you. (Those who truly believe) establish the Prayer and pay Zakah, those who firmly believe in Allah and in the Last Day, to them We shall indeed pay a great reward.

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been revealed to you and what was revealed before you: And (especially) those who establish regular prayer and practice regular charity and believe in God and in the Last Day: To them shall We soon give a great reward.

162. But those of them who are firm in knowledge and the believers believe in that which is revealed unto you, and that which was revealed before you, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward.

لَكِن الرُّسُخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَ الْمُؤْمِنِينَ الصَّالِحِينَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

163. Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].

163. (O Muhammad!) We have revealed to you as We revealed to Noah and the Prophets after him, and We revealed to Abraham, Ishmael, Isaac, Jacob and the offspring of Jacob, and Jesus and Job, and Jonah, and Aaron and Solomon, and We gave to David Psalms.

163. We have sent you inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Ishmael, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.

163. Lo! We inspire you as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالذِّكْرِ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ

رَبُّوۡرَا
١١٢

164. And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech.

164. We revealed to the Messengers, We have already told you of, and to the Messengers We have not told you of; and to Moses Allah spoke directly.

164. Of some apostles We have already told you the story; of others We have not; and to Moses God spoke direct.

164. And messengers We have mentioned unto you before, and messengers We have not mentioned unto you; and Allah spoke directly unto Moses.

وَرِسَالًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ
مِنْ قَبْلُ وَرِسَالًا لَمْ نَقْصُصْهُمْ
عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

١١٤

165. [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.

165. These Messengers were sent as bearers of glad tidings and as warners so that after sending the messengers people may have no plea against Allah. Allah is All Mighty, All Wise.

165. Apostles who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against God: For God is Exalted in Power, Wise.

165. Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah is ever Mighty, Wise.

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا
يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ
بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا

حَكِيمًا
١١٥

166. But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness.

166. But Allah bears witness that whatever He has revealed to you, He has revealed with His knowledge, and the angels bear witness to it too, though the witness of Allah is sufficient.

166. But God bears witness that what He has sent unto you, He has sent from His (own) knowledge, and the angels bear witness. But enough is God for a witness.

166. But Allah (Himself) testifies concerning that which He has revealed unto you; in His knowledge has He revealed it; and the angels also testify. And Allah is sufficient Witness.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ
إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ
يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا

١١٦

167. Indeed, those who disbelieve and avert [people] from the way of Allah have certainly gone far astray.

167. Those who denied this truth and barred others from the way of Allah have indeed strayed far.

167. Those who reject Faith and keep off (men) from the way of God, have verily strayed far, far away from the Path.

167. Lo! Those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ
سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا
بَعِيدًا

١١٧

168. Indeed, those who disbelieve and commit wrong [or injustice] – never will Allah forgive them, nor will He guide them to a path.

168. Likewise, Allah will neither forgive those who denied the truth and took to wrong doing, nor will He show them any other way.

168. Those who reject Faith and do wrong, God will not forgive them, nor guide them to any way.

168. Lo! Those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ
يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا
لِيَهْدِيَهُمْ طَرِيقًا

١١٨

169. Except the path of Hell; they will abide therein forever. And that, for Allah, is [always] easy.

169. Save that of Hell, wherein they will abide. And that is easy for Allah.

169. Except the way of Hell, to dwell therein forever. And this to God is easy.

169. Except the road of Hell, wherein they will abide forever. And that is ever easy for Allah.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا
أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ
يَسِيرًا

١١٩

170. O mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better

170. O men! Now that the Messenger has come to you bearing the truth from your Lord, believe in him;

170. O mankind! The Apostle has come to you in truth from God: believe in him. It is best for you. But

170. O mankind! The messenger has come unto you with the truth from your Lord. Therefore

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ
الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ

for you. But if you disbelieve – then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise.

it will be good for you. If you reject, know well that to Allah belongs all that is in the heavens and the earth. Allah is All Knowing, All Wise.

if you reject faith, to God belong all things in the heavens and on earth. And God is All Knowing, All Wise.

believe; (it is) better for you. But if you disbelieve, still, lo! Unto Allah belongs whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.

فَأْمُوا خَيْرًا لَّكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧١﴾

171. O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist – it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

171. People of the Book! Do not exceed the limits in your religion, and attribute to Allah nothing except the truth. The Messiah, Jesus, son of Mary, was only a Messenger of Allah, and His command that He conveyed unto Mary, and a spirit from Him. So believe in Allah and in His Messengers, and do not say: (Allah is a) trinity. Give up this assertion; it would be better for you. Allah is indeed just one God. Far be it from His glory that He should have a son. To Him belongs all that is in the heavens and in the earth. Allah is sufficient for a Guardian.

171. O People of the Book! Commit no excesses in your religion: Nor say of God aught but the truth. Christ, Jesus the son of Mary was (no more than) an apostle of God, and His word, which He bestowed on Mary, and a spirit proceeding from Him. So believe in God and His apostles. Say not "Trinity": desist: it will be better for you: for God is one God: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is God as a Disposer of affairs.

171. O People of the Scripture! Do not exaggerate in your religion, nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (It is) better for you! - Allah is only One God. Far is it removed from His transcendent majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمُوا بِاللَّهِ وَرَسُولِهِ ق وَلَا تَقُولُوا ثَلَاثَةً إِنَّهُمْ خَيْرٌ لَّكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧٢﴾

172. Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant – He will gather them to Himself all together.

172. The Messiah neither did disdain to be a servant of Allah nor do the angels who are stationed near to Him; and whoever disdains to serve Him, and waxes arrogant, Allah will certainly muster them all to Him.

172. Christ disdains not to serve and worship God, nor do the angels, those nearest (to God). Those who disdain His worship and are arrogant, He will gather them all together unto Himself to (answer).

172. The Messiah will never scorn to be a slave unto Allah, nor will the favored angels. Whoso scorns His service and is proud, all such will He assemble unto Him.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٣﴾

173. And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will

173. He will grant those who have believed and done good deeds their rewards in full, and will give them more out of His bounty. He will bestow upon those who have been disdainful and

173. But to those who believe and do deeds of righteousness, He will give their (due) rewards, and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a

173. Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَ يَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا

punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper.

arrogant a painful chastisement; and they will find for themselves neither a guardian nor a helper besides Allah.

grievous penalty, nor will they find, besides God, any to protect or help them.

punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.

فَيَعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

174. O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.

174. O men! A proof has come to you from your Lord, and We have sent down unto you a clear light.

174. O mankind! Verily there has come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest.

174. O mankind! Now has a proof from your Lord come unto you, and We have sent down unto you a clear light.

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾

175. So those who believe in Allah and hold fast to Him – He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

175. Allah will surely admit those who believe in Him and hold fast to Him to His mercy and bounty, and will guide them on to a straight way to Himself.

175. Then those who believe in God, and hold fast to Him, soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way.

175. As for those who believe in Allah, and hold fast unto Him. Them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٥﴾

176. They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things.

176. People ask you to pronounce a ruling concerning inheritance from those who have left behind no lineal heirs (kalalah). Say: 'Allah pronounces for you the ruling: should a man die childless but have a sister, she shall have one half of what he has left behind; and should the sister die childless, his brother shall inherit her. And if the heirs are two sisters, they shall have two-thirds of what he has left behind. And if the heirs are sisters and brothers, then the male shall have the share of two females. Allah makes (His commandments) clear to you lest you go astray. Allah has full knowledge of everything.

176. They ask you for a legal decision. Say: God directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus does God make clear to you (His law), lest you err. And God has knowledge of all things.

176. They ask you for a pronouncement. Say: Allah has pronounced for you concerning distant kindred. If a man dies childless and he has a sister, hers is half the heritage, and he would have inherited from her, had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expounds unto you, so that you err not. Allah is Knower of all things.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَّةِ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثُ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

